The

Non-Subscribing Presbyterian.

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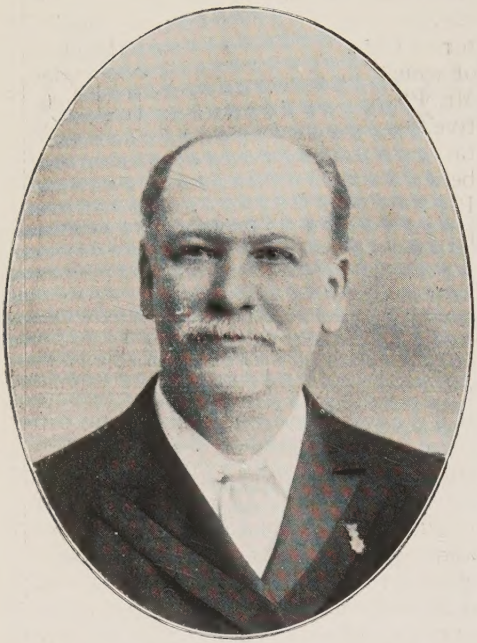
Notes of the Month.

AS our readers are aware, Scholastic Philosophy was on trial on the 12th, 13th and 14th October last, and the defendant won the case. On what grounds the defendant won it is not easy to say, for the Lord Chancellor, in announcing the decision, said, "We are precluded by the practice of the Privy Council from giving any reasons for the decision at which we have arrived. My duty in presiding here is to state the result, and that result is that the Committee will advise his Excellency that the three petitions of appeal that are before us shall be dismissed, and, under the circumstances, without costs."

From point of view of persons interested in philosophy, not less than from point of view of those interested in the well-being of the new University, the trial proved to be one of the most interesting of modern times; and there can be no doubt but that if the Lord Chancellor could have supplied the reason for the decision arrived at the interest attaching to the proceedings would have been greatly enhanced. The daily press of the 13th, 14th and 15th October gave lengthy reports of the trial going on in Dublin, but, even so, it must have been obvious to the most casual of readers that only a fraction of what was taking place was finding its way into the papers. This unavoidable defect may, however, soon be rectified, for we are assured that a shorthand note of the proceedings was taken, and we infer from this fact that it may be in contemplation to issue in pamphlet form a full account of the case.

What impressed a reader of the daily report was the evenly-balanced evidence submitted by the various witnesses. One expert philosopher gave it as his opinion that the teaching of scholastic philosophy as arranged for in the new University would necessarily involve the teaching of Roman Catholic dogma; another expert philosopher maintained that the teacher who could not disentangle the philosophy from the dogma and failed to do so would not be fit for his post. One witness said that the introduction of scholastic philosophy would sectarianise the College; another witness said—"We have introduced scholastic philosophy in order to render the College non-sectarian." It would be interesting to know the reason for the decision.



MR. JOHN HARRISON,

PRESIDENT OF THE BRITISH & FOREIGN UNITARIAN ASSOCIATION.

MR. JOHN HARRISON, who recently visited Belfast as President of the British and Foreign Unitarian Association, is a typical Unitarian. Reared in the atmosphere of English Nonconformity, he abhors all creeds which tend to stifle or retard independent thought in matters of theology, and in that respect he is a worthy descendant of Cuthbert Harrison, of Singleton, who, by refusing to accept the doctrines as contained in the Book of Common Prayer, in accordance with the Act of Uniformity, manfully suffered the penalty of being ejected from his ministry in 1662. John Harrison was born at Chowbent, Lancashire, on 9th July, 1841. His father was Rev. Dr. Harrison, Minister of Chowbent Chapel, and subsequently at Effra Road, Brixton, London. Rev. William Harrison, for fifty years Minister of Blackley Chapel, Manchester, was his great-uncle, and his great-grandfather was Rev. Ralph Harrison, of Cross Street, Manchester. Mr. Harrison has been all his life actively engaged in the shipping trade in London, and is the owner of steamers which ply regularly between London and various ports. But in the midst of a busy life, he finds time to render valuable aid to the Unitarian faith. He has served as President and Treasurer of the Provincial Assembly of London and South-Eastern Counties; as President of the London District Sunday School Society; and of the London District Unitarian Society; and is Treasurer of the Effra Road Chapel, Brixton, where his father spent the closing days of his ministry. He is one of the most widely known amongst the Unitarian laymen in England, and as President of the British and Foreign Unitarian Association, he spares himself no pains in making known the claims of the Association, and in promoting its useful missionary work. Since his election as President, he has visited Wales, Scotland, Ireland, and several districts of England, and everywhere he goes he has a happy knack of rousing enthusiasm. He makes an ideal chairman, as, knowing the true value of time, he never hesitates to remind a speaker if he has exceeded the allotted limit.

He is passionately fond of music, and is an accomplished organist. He was chosen to preside at the great Organ in the Cathedral of Geneva, on the occasion of the International Congress of Unitarian and Liberal Christians. The old favourite tune, "Warrington," was composed by his great-grandfather, and Mr. Harrison, amongst other compositions, has written a fine setting of *Te Deum*. A staunch Unitarian, he has won the respect of many who differ from him in religious belief, and his name is respected wherever he is known. He is a Knight of the Legion of Honour of France; of the Order of Leopold of Belgium; and of the Order of Francis of Austria.

As drifting logs of wood may haply meet
On ocean's waters surging to and fro,
And having met, drift once again apart,
So fleeting is the intercourse of men.
—*Code of Manu.*

ORDINATION AT HOLYWOOD.

Rev. G. L. Phelps.

ON Tuesday, 28th September, Rev. G. L. Phelps, late of Evesham, was ordained by the Antrim Presbytery to the pastorate of the Non-Subscribing Presbyterian Church, Holywood. Service commenced at 12 o'clock, when a large and representative congregation assembled, including upwards of thirty clergymen. After devotional exercises, the Rev. Thomas Munn, of Greyabbey, preached a vigorous sermon on "Courage" from Psalm xxvii., 14. The Choir rendered in an expressive manner the anthem "Oh, for a closer walk with God" (Foster), Mrs. S. M'Crum taking the solo part. Mr. Ernest Worth, of All Souls' Church, Belfast, presided at the organ. The Rev. Dr. Mellone then addressed the congregation on the subject of the Explanation and Defence of Presbyterian Church Government, at the close of which he put the usual questions to Mr. Phelps, who replied in the affirmative. Mr. Phelps then made a voluntary statement as to his aims and beliefs, and signified his approval of Presbyterian Government and Discipline as it is recognised by the Non-Subscribing Presbyterian Church of Ireland, and promised to conform to its rules and regulations. Mr. Omar C. Nelson, on behalf of the congregation, adhered to the Call. The members of the Presbytery then assembled with all the other clergymen present, and the ceremony of the laying on of hands was gone through, Rev. James Kennedy, of Larne, offering up the Ordination prayer, after which Mr. Phelps was cordially greeted by all present. The Rev. M. S. Dunbar, M.A., of Downpatrick, delivered the charge to minister and people, and subsequently read out the final hymn, "O God, thy children gathered here." The Benediction brought a most impressive service to a close.

THE PRESBYTERIAN ORDER.

By Rev. S. H. Mellone, M.A., D.Sc.

IT is my duty to explain as briefly and clearly as I can the principles of the Presbyterian method of conducting the financial and religious affairs of a group of churches. I shall touch on the essentials only, leaving mere details aside.

There are always persons in our churches to whom all such questions are a matter of indifference, whose idea of church membership seems to be, that they may saunter into a certain building occasionally, and listen or not listen to what is said and done there, just as they feel inclined; who, in fact, carry out with great success the principle of "just as I please." It is not to such that I speak. These questions are not a matter of indifference to those who care.

There are three conceivable and prac-

ticable systems of conducting the affairs of churches, singly or collectively. All the power may be in the hands of the laity alone, or it may be in the hands of the clergy alone, or it may be in the hands of minister and people jointly.

The first of these systems (if it can be called a "system" at all) is known as "Congregationalism." Its general tendency is to make the minister a paid servant of his people, so that he must obey them or be dismissed. I need not pursue this point, because congregationalism is foreign to all the traditions and instincts of the Irish Non-Subscribing Churches.

The second of the three methods is known as "Episcopalianism." I need not remind you of the great historical importance and present power of the Churches based on this system. The seat of authority being constituted by the clergy, it is for them to say the word, and for you only to obey. The clergy themselves form a hierarchy, and are in some respects like the officers of an army, the "Bishops" being like commanders-in-chief. You see this system in operation in its extreme form in the Church of Rome, in a somewhat modified form in the Church of England, and in a still more modified form in the Church of Ireland. In its extreme form it is based on the claim of "Apostolic Succession," which means that the authority which Christ in virtue of his Divine power conferred on his apostles was by them in turn conferred on the original bishops and priests of the Church and passed on to their successors. This claim is to us merely a hollow superstition.

We make no claim for special Scriptural direction in favour of any Church order. The Bible was not written to tell us how to govern Churches. Still, the New Testament evidence on the whole is against the Episcopalian claim. In the earliest days there was no hierarchy; nor did any order of officials in the early Churches regard themselves in the light of what we understand by the word "priest."

What is a "priest"? Most of you associate the term specially with the clergy of the Roman churches. Some of you have never heard of any other sort of priest. But you must look beneath names to realities. A priest is a man who claims to be an instrument by which Divine Grace is conferred on the people, and claims to be this in virtue of his office; and further, who claims that the Divine aid which is indispensable to men can only be conferred through the instrumentality of himself or of others who hold the like office. The mischievous thing is not simply the name of "priest," but the priest spirit, and the priest spirit may exist where no one is called a priest. Milton said that "new Presbyter is but old Priest writ large." It is true as a matter of language, for the origin of both words is the same; it was true as a matter of fact in Milton's day, and it is sometimes true still.

There remains the third basis of a Church order, according to which the authority is in the hands of clergy and laity jointly. This is Presbyterianism. As Presbyterians we affirm two simple things. We affirm that all duly enrolled ministers are (so far as their office goes) of equal rank. To one another they are brother ministers, and nothing more; and no man need ask to be anything better. In the language of the older Presbyterianism, the minister is a "preaching elder;" that is to say, he is a layman, set apart (in a solemn and public way), and qualified by training and disposition to be responsible for the conduct of public worship, and to superintend the religious and philanthropic activities of his congregation. He should feel that he is a man among men, a sympathiser and helper, qualified to guide, but not to play the priest.

We affirm also that the laity are competent and fit to judge in ecclesiastical affairs, and to co-operate with their minister. It is their duty thus to co-operate in all the affairs of the church, not only in the financial affairs. If for any reason they are not competent, then we have no longer "minister and people;" we have "priest and people" over again.

We, therefore, entrust the common interests of a group of churches to representative bodies called Presbyteries, chosen from the ministerial and lay members of the various congregations. We look to these bodies to foster a feeling of unity among the congregations and cultivate common sympathies, and to have the oversight of the character and efficiency of the ministry and the promotion of its due maintenance.

I say "the common interest." For the essence of Presbyterianism is co-operation; not subordination of rank, but community of interest throughout. You have no right to say you are "not interested" in a sister church, simply because your name does not happen to be on its roll of members. If it lives, its life goes to the strengthening of all; if it dies, its death goes to the weakening, and it may be to the disgrace, of all.

In conclusion, I will make mention of one great defect in our working of this system; and also one great defect in its working among others than ourselves.

We have been untrue to the better meaning of Presbyterianism in this. Large sections of our laity have sunk into individualism and indifference. Instead of taking the important share in the management, not only of the financial but the religious affairs of the church, which the democratic Presbyterian form of church government encourages them to take, they have held aloof and left everything too much in the hands of one man—the minister. And most ministers know that some members of their congregations, when asked to do anything, take an attitude which may truly be described as one of "passive resistance."

The defect on the other side is very different from ours. The great orthodox Presbyterian bodies have allowed the priest spirit to enter in. They still endeavour to increase their power and influence by stifling religious thought in their members. They still adhere to their ancient dogmas, unrevised and unaltered. Individuals may have progressed, but Churches have stood still. They still adhere to the method of the Church of Rome, and force a uniform standard of belief on the varying minds of men. Their doctrine and worship are, of course, very different from those of Rome, but the method and spirit of the teaching are the same.

Hence they have been false to the spirit of the very movement which created them—the Reformation, when men threw off the authority of priests claiming to speak in the name of an infallible Church. The founders of the Non-Subscribing movement fought a similar fight on a smaller scale when they threw off the authority of Presbyters who were imposing a man-made creed on their adherents. The reformers of Irish Presbyterianism affirmed the right and duty of individual judgment, guided by a reverent and intelligent interpretation of the greatest record of man's religious experience—the Bible; and guided, above all else, by a reverent and intelligent interpretation of the greatest fact in the Bible and in the religious history of the world—the life and teaching of Jesus Christ.

Individually, most of you are Unitarians. But you do not therefore seek to impose that name and that mode of belief on all who seek religious fellowship with you—not even to the extent of inscribing the name at the door of your church. To do that would be to play the priest over again. Your duty, and privilege, is to show the world that a living desire to be loyal to the spirit of Jesus Christ is the sole rightful basis of a Church.

STATEMENT.

By Rev. G. L. Phelps.

RATHER more than seven years ago, when I left College to take up the work of the ministry, I preached my first sermon as a full-fledged minister from the words of St. Paul to the Romans, "As much as in me is I am ready to preach the gospel to you." To-day, on being required to make a statement of my principles and objects in devoting myself to the ministry, I

begin with the same words, "As much as in me is I am ready to preach the gospel to you," but in the interval of time which has elapsed between my leaving College and my coming to you, much has happened to change the significance of these words for me. I left College with a certain amount of book-knowledge of the gospel, with a certain amount of youthful ardour for the spread of what I held to be the right interpretation of that gospel. I trust I have now more knowledge and not less ardour, but I no longer regard theological discussion the most important part of my work. I have come into closer contact with the cares and the joys of everyday human life, with the great hopes and fears which stir our times; I have myself drunk deeply at the fountain of life, both the sweet and the bitter, and the result has been that I am more convinced than ever that the gospel is "the power of God unto salvation to every one that believeth." It is a larger gospel I bring to you: a gospel that touches life at all points, a gospel made more clear to me by experience as well as by study. In all the walks and events of life men and women seem to me to be most of all in need of the gospel of the Fatherhood of God, the brotherhood of man, and the immortality of the soul; this gospel rightly understood and thoroughly grasped must, I am firmly persuaded, contribute to fulness of life. I seek no denominational triumph, I desire no warfare about the letter of the creeds; what I do seek is the Kingdom of God on earth; what I do desire is life of the spirit. I want those who are rich in this world's goods to be rich also in the things that really count; I want those who are poor to be also poor in spirit; I want the little corner of the world into which I have come to be the brighter and the happier for my coming; I want to help men and women, and little children, to a nobler and more exalted view of human obligations and opportunities. And this I can only do by following faithfully in the footsteps of the Master, and making his life and gospel more than a mere fact in history—a living reality. To sum up in a word, I venture to set myself such an ideal that I must confess failure unless I can humbly but truthfully say with the Master, "I am come that they may have life, and may have it abundantly."

ADDRESS TO MINISTER AND PEOPLE.

By Rev. M. S. Dunbar, M.A.

MY Christian Brother—While it is not for me to prescribe your duties in detail, there are certain universally recognised duties of the ministerial office to which I may refer. The office of the preacher is similar to that of the prophet. He has to proclaim the word of God, that is, the truth as he sees it and feels it. The truth with which he is mainly concerned is moral and spiritual truth, such as was taught by the great Teacher whose disciples we are. You will teach this truth earnestly, lovingly, fearlessly. If ever you feel it to be your duty to teach what you think may be unacceptable to your people, you will not teach it rashly or dogmatically. If it is as a fire in your heart, you cannot and must not forbear, for you are first of all the servant of God; but you will also remember that in a certain sense you are the servant of the congregation, and you will speak the truth in love, commending it to every man's conscience in the sight of God.

The duty of visiting the members of your congregation in their homes is one which is regarded as highly important by most congregations, and especially by those in this country. Your teaching in the pulpit, your ministrations in sickness and bereavement will have all the greater influence when, by frequent intercourse, you have come to be regarded as a friend by your people.

My Christian Brethren—By calling a minister to labour amongst you, you undertake to perform your part of the work in which as a church you are engaged. You will first of all be regu-

lar in your attendance at the services on Sunday. Do not let trivial causes prevent you. Remember how you cheer your minister by your presence, and how your absence damps his fervour on Sunday, and depresses him during the week. Do not require him to keep urging you to attend church, but go willingly. You owe it to your minister, to your fellow-worshippers, who are strengthened and cheered by your presence, and to yourselves if you are aiming at the Christian life. You will remember the variety of minds in a congregation, and not expect that every sermon should exactly meet your case. A doctrinal sermon is not necessarily unpractical. Any sermon is practical which aims at some result on the mind, or heart, or conscience. Respect your minister's independence. The earthly Master is best served by the minister who is prepared in the spirit of the ancient prophets to speak unto the people all that God commands him. You will be ready to help your minister by sympathy and personal aid as far as you can, in whatever useful works he undertakes. You will avoid petty jealousies amongst yourselves, and work harmoniously together for the success of the cause you represent in this community, the cause of light and liberty, of righteousness, charity and human progress.

EVENING MEETING.

IN the evening a largely attended Social Meeting of the congregation was held in the Schoolroom to welcome Mr. Phelps, and at the same time to say farewell to the Rev. Dr. and Mrs. Mellone. An excellent tea was dispensed from 7 to 8 o'clock, by the following ladies of the congregation—Mrs. Omar C. Nelson, Mrs. S. D. Neill, Mrs. Gawn Grainger, Mrs. Robert Patterson, Miss Greenfield, Miss Pink, Miss Malcolm, and Miss Munster. The chair was taken by Mr. Richard Patterson, J.P.

The Church Sec., (Mr. R. M'Crum), having read a long list of the names of gentlemen from whom letters of apology for non-attendance had been received,

The Chairman, in the course of a bright and interesting speech, observed that religion ought to be bright and cheerful, but many were apt to consider it from a gloomy point of view. He thought their religious services might be made more bright and joyous. They were not too long now, as they formerly were, and there was now no occasion, as in the days of yore, when inquiring which church a man attended, to ask, "Who do you sleep under on Sundays?" They didn't want to sleep under anybody. He strongly urged upon them to give more attention to the public services. Their attendance at them was a great help to the minister. He was a hearty advocate of all healthy games, but the tendency to-day was to overdo athletics and neglect churchgoing for the sake of games.

Mr. Patterson also urged the advisability of the young people joining their church and taking a practical interest in its concerns. Every boy or girl from sixteen years of age should be a member of his or her own church and pay a small sum or stipend. People had a greater appreciation of anything that they paid for. They had had in the North of Ireland an excellent body of ministers, and now they had several new ministers of great promise. They expected a great deal from their ministers and they gave them very little in return. He considered that the treatment some of them got was shabby. Speaking as a layman, he strongly urged that all of them should try to help each other and especially encourage attendance at public worship. They wanted their minister to go in and out amongst them and become their personal friend. They should be able to be perfectly free in all they said in his presence—or behind his back. He (the minister) had been educated for certain purposes, and was in a better position to explain many important things than they were, and they wished to avail themselves of his ser-

vices in this friendly way. The speaker then gave a short historical account of the Holywood Church. This appeared in our issue last month. Proceeding, he said he was sure they were all deeply impressed by the service that morning, and had all benefited by the excellent addresses which had been delivered. It was, of course, premature to say much about Mr. Phelps, but from what they knew of him, they were full of confidence that he would be a useful, capable and painstaking minister. Having referred to the presence of the Rev. — Archer (Mr. Gilchrist's successor) at their Ordination Service that day, Mr. Patterson, on behalf of the Committee and congregation, and also on behalf of Holywood generally, gave Mr. Phelps a hearty welcome, and wished him God-speed in his work.

The Rev. H. M. King, Moderator of the Presbytery of Antrim, conveyed to Mr. Phelps the welcome of the Presbytery. They felt that in Mr. Phelps they had received one who would loyally throw himself into the work of their Church.

The Rev. W. Napier, that venerable father of our churches, added his welcome and blessing. He had come, he said, in the words of Scripture, to rejoice with them that rejoice and to weep with them that weep. On that occasion their feelings were mingled. It was a source of sorrow to them to lose their late Pastor. On behalf of the Presbytery he said that Dr. Mellone's departure was a cause of deep regret to every one of them ; and he was glad to know that he was not going to entirely sever his connection with them. They also esteemed it a happy thing that his place had been so soon filled. Hope and expectation characterised that meeting, and he sincerely trusted that the new link that had been formed would long continue and be a great blesing to them all. " Whatever," he said, " the disadvantages of a minister's life might be, I have never regretted that I joined the ranks. I have always felt that I have received more respect and good wishes than I have really deserved. My race is now nearly run. I shall always cherish a fondness for the Church of our fathers." He hoped the future of the church at Holywood would be brilliant. They had had great men in the past, such as Mr. M'Alester, whom it was a privilege to know, one who went about doing his duty in cheerful godliness. He wished minister and people all success. Might they long be spared to each other, be a united people, and do good work in their day and generation. (Applause.)

The Rev. J. H. Rossington, as a fellow-student of Mr. Phelps, also joined in welcoming him. He had every confidence in their new minister, and also that the Holywood Church would encourage and assist him in his work. Mr. Phelps, he was sure, would do his part, and he hoped they would do theirs.

The new minister made a happy reply. He had experienced since he came there what he had previously only heard of—the warmheartedness and good feeling of the Irish people, and he already began to feel at home amongst them. He expressed his gratitude to Mr. Chambers for the letter he had written. It was a source of regret to them that ill-health prevented him from attending that meeting and they hoped he would speedily recover. He was exceedingly pleased to see Mr. Archer at his ordination, and to find that what had been the case in his former ministries was going to be repeated in Holywood, namely, that there was going to be the best of feeling with his brother ministers of other churches. Mr. Patterson and others had spoken of the noble traditions of the Holywood Church. He felt that it was a great privilege to receive an invitation from the congregation, and chiefly because he was felt worthy to succeed Dr. Mellone. He knew Dr. Mellone through his books, and a more lucid writer on religious subjects he did not know. He also felt it an honour to be one of the successors of such a man as Mr. M'Alester, and he trusted that during his ministry they would gradually get to have for him (the speaker) something of the good feeling they had for his predecessors.

He would strive to be worthy. He felt that he had already many friends in the North of Ireland. He had received a welcome from a fellow-student, and there were several others ministering to churches in the country, while Mr. Dunbar was one of his worthy predecessors in his last church at Evesham. He thanked them from the bottom of his heart for the welcome they had given him, and he should appreciate, more than anything else, their co-operation with him. He did not want them to feel that the work of that church was his, but that it was "ours." He wanted them to help by volunteering for work and by attending as regularly as they could the Sunday Services. He trusted that their hopes for his ministry might be abundantly realised.

PRESENTATION TO REV. AND MRS. S. H. MELLONE.

HAVING extended to Mr. Phelps a hearty welcome, the Chairman introduced a musical programme in which the Choir, Miss M'Kisack, Miss May Patterson, Mr. Coleman, and a vocal quartette consisting of Mrs. M'Crum, Miss Murphy, Mr. Harvey, and Mr. J. Shannon, participated. Then followed the presentation to Dr. and Mrs. Mellone—a beautiful illuminated address, a silver salver, and a purse of gold. The address, which we published in our last issue, was read by the Church Secretary, Mr. Robert M'Crum, and the presentation was made by Mr. Omar C. Nelson, Treasurer of the Church, both gentlemen, supported by the Chairman, testifying to the many good qualities of Dr. Mellone, who had endeared himself to everyone during his ministry in Holywood. It was interesting to learn, as was revealed by the presentation speeches, that the beautifully illuminated address was the work of Mr. John Vinycomb, that the silver salver had been supplied by Mr. Sharman D. Neill, and that the inscription on the salver had been executed by Mr. W. M'Nair, all three gentlemen members of the Holywood Congregation. Interest also attached to the purse which held the gold. Many years ago a presentation had been made by the congregation to the late Rev. C. J. M'Alester, this same purse conveying the contents. On Dr. Mellone's settlement in Holywood the congregation repeated its generosity, Miss M'Alester kindly presenting the purse for the purpose. As can be understood Dr. Mellone subsequently handed back the purse to Miss M'Alester, and thus it came about that for the third time the same purse figured in a similarly interesting and generous function. It was a pretty story as told by the Chairman, and no doubt many of his hearers thought how well it would be if every church possessed such a purse.

Dr. Mellone, on behalf of himself and Mrs. Mellone, in a very suitable reply, made acknowledgment of these handsome and valuable gifts. In the course of his remarks, the Doctor said that it was not without very real regret that he had decided to sever his connection with his congregation in Holywood. His experiences, extending over a period of almost eleven years, had been of the happiest description, so much so that for old association's sake he would remain a member of the congregation in the ordinary way, and continue to take a practical interest in the affairs of the Non-Subscribing Presbyterian Churches.

This interesting function having concluded, Miss M'Kisack and Mr. Coleman again delighted the audience with songs, after which the proceedings of a most memorable day were fittingly brought to a close by the singing of the National Anthem.

It ought to be pointed out that though so far no mention has been made of hospitalities, these were in no wise neglected. The various members of the congregation took visitors to their homes, and the visitors testify, one and all, to having spent a most happy time.

Art is long, life short; judgment hard; opportunity fleeting.—*Goethe.*

REPORTS.

Banbridge.—Very successful Harvest Thanksgiving Services were held in the First Presbyterian Church on Sunday, October 3rd, conducted by Rev. H. J. Rossington, M.A., B.D. The church was beautifully decorated. Special music was rendered by the choir under the Organist (Miss H. Bell), and there were large congregations, especially in the evening, when the large building was crowded.

Cairncastle.—A Harvest Service was held for the first time in the history of the Old Meeting-house at 7 o'clock on Sunday, 3rd October. The ordinary service at noon had been given up for that occasion. Notwithstanding darkness and rain, an elder observed that he had never seen the house so full. Nearly all the seats were occupied. Members of other denominations attended, and there was a party of our own people from Larne, including Miss Isa M'Ninch, who played the organ, and a number who augmented the Choir; but there was no singing in addition to the ordinary four hymns. The Meeting-house was beautifully decorated for the occasion.

Crumlin.—The Harvest Thanksgiving Services were held here on Friday evening and on Sunday morning, 8th and 10th October. The preacher on Friday was the Rev. H. J. Rossington, M.A., B.D., and on Sunday the Rev. J. M'Cleery, of Raloo. There were good congregations, especially on Friday, and the discourses were eloquent and inspiring. The Church was suitably decorated by the young people of the congregation.

Glenarm. — Harvest Thanksgiving Services were held here on Sunday, 17th October, at 3 p.m., when the Rev. J. A. Miskimmin (*pastor loci*) preached from Acts xiv. 17. Hymns appropriate to the harvest season were well rendered by the Choir. The Old Meeting-house was tastefully decorated for the occasion by the young people of the congregation with grain, flowers and fruit, and presented a very attractive appearance. The services were continued on Monday evening, when the Rev. Thomas Munn, Greyabbey, Co. Down, delivered an eloquent and practical discourse from Galatians vi. 8. Miss M. Barnes, Greyabbey, gave great pleasure to all present by her rendering of the solos "Nearer my God to Thee" and "The Holy City." There were good attendances at both services, including many members of other denominations.

Holywood.—On Sunday, October 17th and Monday, October 18th, Harvest Thanksgiving Services were held in the First Presbyterian (Non-Subscribing) Church, Holywood. The Church looked very well with its suitable decorations, and there were very large congregations, especially on Sunday and Monday evenings, when the place was quite full. The Rev. G. Leonard Phelps preached appropriate and impressive sermons at all three services. On Sunday the Choir rendered three anthems—"Lord of the Harvest" (Maxfield), "Angel Voices Ever Singing" (Hall), and "Now the Day is Over" (Marks), the solos being well taken by Miss M'Cammon, Mr. W. W. Coleman, and Mr. James Shannon. There were also harvest carols and hymns, the congregation joining in heartily in the latter. At the Monday evening Service, a Harvest Cantata, by George Shinn (Mus.Bac., Cantab.) was given by the Choir, assisted by a number of friends from Belfast and Lisburn; Mr. J. H. M'Bratney, Organist of Lisburn Cathedral, kindly presiding at the organ. The solos in the cantata were beautifully sung by Mrs. S. M'Crum, Miss Murphy, Mr. James Shannon, and Mr. S. Green; and later in the evening Miss M'Kisack sang, "O, Rest in the Lord," and as usual gave great pleasure. The greatest credit is due to Mr. W. J. Harvey, Organist and Choirmaster, who took infinite trouble to make the services the success they were.

Larne and Kilwaughter.—Harvest Thanksgiving Services were held in this Church on Sunday, October 17th. No public announcement had been made, unless from the pulpit on two previous

Sundays, yet the congregations, morning and evening, were very large, few families, though many of them come long distances, being unrepresented in the morning. The custom followed for the last few years of decorating with flowers, fruit, grain, etc., was honoured this year in the breach, and the people assembled for worship in their venerable Meeting-house, which has been fittingly described as perfect in its plainness and simplicity. The hymns, chants and anthem chosen to suit the occasion were rendered with much spirit and sweetness by the Choir, assisted by Mr. Whelan, Mr. Holmes presiding at the organ with his customary grace and finish; while morning sermon and evening lecture by the minister were heard attentively by devout and reverent worshippers. No special collection was expected or taken up.

Rademon Total Abstinence Society.—The first meeting of the present season was held in the Schoolroom on Friday evening, October 1st. There was an attendance of 70 people. The chair was occupied by Rev. J. J. Magill. The chief attraction of the programme was an address by Mr. Atkinson, of the Irish Temperance League. Though this was the speaker's third visit to the Society, he held the attention of his audience closely for half-an-hour. The effect of his earnest words was seen in the 13 pledges that were taken before the meeting closed. As usual, the programme was largely provided by the children; recitations being given in a pleasing manner by Misses Sarah Robinson, Ellen Dunn, Lizzie Dunn, Matilda Dunn, Sarah Spratt, Rachel Spratt, and Master Hugh Robinson. Musical items were contributed by the Misses Robinson, Abbeyview, and much appreciated. A vote of thanks was proposed to the helpers by Mr. Murphy, and carried by acclamation.

Raloo.—Harvest Thanksgiving Services were held in the Raloo Meeting-house on Sunday, 10th October. The day was anything but favourable, yet notwithstanding there were good congregations at both morning and evening service. The preacher on the occasion was the Rev. S. E. Bowen, of Crumlin, whose services were much appreciated by all present. As usual on these occasions the Meeting-house was suitably decorated with the fruits and flowers of the season.

Templepatrick.—A Harvest Thanksgiving Service was held in the Old Meeting-house on Sunday evening, 3rd October. The weather was good, and the congregation more than filled the sacred edifice some failing to gain admission. As usual on these occasions the singing of the hymns was of the heartiest character, while the special solos, "God Shall Wipe Away All Tears" (Sullivan) and "Only Tired" (White) sung by Miss Mollie Austin, of Larne, added very considerably to the effectiveness of the service. Miss Getty presided at the organ, and Rev. A. Turner (*pastor loci*) was the preacher. The usual decorations were carried out on the previous evening by many members of the congregation.

A Temperance Conference and Public Meeting is being arranged under the auspices of the Temperance Committee, in Central Hall, on Wednesday, Nov. 24th. Full particulars will be sent to the congregations.

Never has there been a time when character and conduct counted for more than they do to-day. A life on a high level, yet full of helpful, healing sympathy for all life on its lowest levels, is the first debt which we owe to our fellow men in this age.—Henry Van Dyke, *The Gospel for an Age of Doubt.*

Our chief want in life is, somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue is in us. How he flings wide the doors of existence!—*Emerson.*

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